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The brother of the bride, shaved and cracked,
Some one importuning,
Some one importuning, mother, girls, in the house below the hill.

Thereupon they go out into the street outside the house. They fix five days to take the bride and bridegroom away and back again. Again they take the duenna into the house. They put down for her one seer rice, one seer flattened and parched rice and on the rice one wristlet; thereupon she goes out into the street outside. The Jog Mañjhi now brings out for the brothers of the bride five half-seers parched and flattened rice; their sticks and different implements and the quarter joint he also brings out.

Now the brothers of the bride say to her: Please, girl, don't grieve; in five days we shall come back and take you both away. As for you, brew beer in the meantime, and make five seers of flattened rice in the meantime. After this the duenna instructs and tutors the bride before leaving: Please stay here, girl, this here is your home, this here is your door to go out and in through; work all of you, eat diligently. Do not long for us; this is your home for life; both bones and ashes have we sold you; for one leaf-cup have we sold you, also for half a leaf-cup have we sold you; therefore you would not fit in with us. Do not grieve; in five days we shall come again.

Thereupon the bride and bridegroom and the brothers of the bride and the duenna salute all the village people, commencing from the village headman. When this is done, the brothers of the bride and the duenna stand on one side, and the bride and bridegroom salute them, and these two go alone inside the house. The bridegroom then takes out one small packet of tobacco and one small packet lime, and the bride a loṭa with water. They go both to the brothers of the bride. The bride gives her own real brother the loṭa with water. He drinks and gives her the loṭa back. Thereupon the bridegroom gives him the lime and the tobacco; this he puts in his waist-cloth. Thereupon they go.

When they have gone, the young girls and men in the village take the marriage-shed down, and as they acted in the bride's home, in the same way they eat and drink "dew beer" and "dew rice". They get no presents. Afterwards they dance.

When it becomes time for drawing water, the bride goes together with a couple of the [312] village girls to draw water. She takes with her to the water-fetching place a little oil and sindur. There she makes five marks with oil and sindur downwards, and having drawn water she comes back with her companions. This they call to buy way down to water.

After five days the marriage-broker and two of the brothers of the bride come. After having saluted each other they "water" their feet, take them inside the house and give them beer. Afterwards they kill some fowls for them, and preparing rice and curry they give it to them. They lie down to sleep. When day dawns, they give them stale food, flattened and parched rice. For the midday meal they prepare rice and curry for them.

3t Mukherjea O. Y-4,5 (ca. 1933-1939) 1962
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bunch of "sal" flowers, there a village-group sitting at a feast of rice and rice-beer. We were also invited to examine some more wall-paintings, walls which were proud to bear representations of steam-engines and aero-planes, and marking our reluctance to be so near modernism, our Santal friends expressed profound surprise.

The yard is scrupulously clean, and, to translate a Bengali saying, "You might pick vermilion if some dropped upon it." There is sometimes the finish of a cement but generally everything is plastered over with mud and cow-dung. Jutting out into the lane are the pig-styes and poultry-yard. The room at the entrance is the "Gohal" (*cattle-shed*). Almost invariably a stench will repel one's olfactory nerves, but then one must not forget that the Santals like the Hindus almost worship the cows; and the first item in their annual Harvest Home is the "Gohal puja," when the cows are anointed with vermilion and adored as their best earthly possession. There, one will find the oil-press and the rice-husking "dheñki." In the houses of the more affluent, a separate outer house can be found which gives the combined service of a kitchen and poultry-yard. Drinking-water drawn from the neighbouring springs is stored in earthen pitchers, about two cubits and a half in height, and kept in a conspicuous place.

4: Biswas D, E-3, 4 (1931-1945) 1956
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SANTAL PARGANAS

CHAPTER II

Material Culture of the Santal.

The Village : The Santal villages with their houses on both sides of the street are situated on the plains. These villages are not well fortified. In each village only one unpaved avenue can be found, the width of which is about twenty five to thirty feet and the length is equal to the length of the village. There are tall trees at intervals on both sides of the avenue which make the path shady. In a big village generally twenty to thirty houses can be seen and in a small village there are only ten to twelve houses. In each village a Majhisthan is built, where Kulidrupe[1] (Panchayat) takes place and taxes are collected by the head-man of the village, and there the Manjhi Haram (head-man) worships the Pilchu Haram and Pilchu Burhi. In almost every village a Jahersthan can be found which is nothing but a cluster of Sal (Shorea robusta) trees where the Santals worship their village deities. The water supply of the village is derived from a streamlet which runs nearby. The Santal villages are very neat and clean and all the villagers take particular care to keep it so, and scavenging is done by the pigs and dogs which help in keeping the village neat. As soon as the houses have all been erected and the village established, some trees such as mango, jack-fruit etc. are planted ; the Satals[2] have a belief that these trees bring prosperity. The Headman's house is generally built more or less in the centre of the village and close to the Majhisthan. The villages are generally known by their place names as Sunderpahari, Chandna, etc.

[1 Erratum: i.e., kulidrup. 2 Erratum: i.e., Santal. -- Analyst]

St Culshaw M-S (1932-1943) 1949 AW42 Santal AW42

CHAPTER 3

THE RHYTHM OF DAILY LIFE

THE rhythm of daily life in an agricultural community grows out of the close relationship between the activities of man and the cycle of nature. Work and recreation depend upon the seasons and their contrasts of heat and cold, of dry and wet weather, of springtime and harvest. The Santals distinguish three seasons during the year, each possessing a characteristic climate. The "cold days" last from November to March. The rice harvest is gathered during the earlier part of this season; food is therefore plentiful and people relax. The skies for the most part remain clear, and the absence of movement in the air causes a blue haze to hang over the villages in the evenings, formed by the wood smoke of the cooking fires. The nights are cold; morning and evening the folk crouch over small fires in the open to warm themselves. Sometimes, when the wind blows off the distant Himalayas, the days are also cold. The new year begins at this time. Then come the "heat days", when the west wind scorches the skin during the midday hours and often the nights too are unbearably hot. From time to time a storm blows up from the north-west in the late afternoon, stirring the dust and then laying it and cooling the earth with welcome raindrops, while loud claps of thunder are heard and vivid flashes of lightning chase across the sky. During these days the forest trees shed their leaves and take on a garment of new green, flowering trees make gay patterns against the deep blue of the sky, while both men and women spend much time in the forests, the former hunting and fishing, the women gathering fruits, leaves and roots. Springs, streams and wells dry up, and many women have to go long distances to obtain water for domestic needs. Then come the "heavy-rain days", which last from the end of June till October, the time of the south-west monsoon on which so much depends. Eagerly the Santals watch the signs of the sky, working for long hours until all the rice seedlings have been planted out; then rain and sun are left to bring the increase, while men watch and tend the fields.

The year is also divided into two parts, one of which, the season from June until the new harvest has been reaped, is known as "hunger-time". This name is an eloquent reminder of the danger of starvation; even in normal years the Santal's holding of land is insufficient to support his family. The years